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# Mind-Healing Condensed:

## INSTRUCTION BOOK AND FORMULA.

By Dr. A. J. SWARTS,

President of Spiritual Science University.

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This Book is a Succinct and Logical Statement of the Mind-Healing Science from the Standpoint of Intuition and Reason.

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# PREFACE.

THIS condensed statement of Metaphysical Science, with a Formula for Silent Healing, is issued in response to many calls throughout the land.

Believing that Reform demands a concise and comprehensible statement of this Science, and that an intelligent Formula is needed as a guide to the interested, we issue this summary of the Science in full confidence that its principles will be concurred in by all who have received the true understanding. While the Spiritual Science University claims important discoveries, and successful methods of its own, it is in accord with the fundamental teachings of the most prominent authors of Mental Science or Metaphysics.

The following rules can be successfully used by any physician, by Mental and Magnetic Healers, or by the afflicted for self-cure, provided that they are able to accept the *scientific statement of Being*, as held by the leading writers in this exacting Science which refuses to be classed with any other system of cure. If the reader would know the ethics and claims of this Science in order to decide whether he may attempt its demonstration in the cure of disease, we will first state the essential doctrines of the system, and then let the application, or Formula for

cure, immediately follow the foundation on which we profess to stand, as Mental or Spiritual Scientists.

This Text Book is a true exposition of the Science variously called Mental or Mind Cure, Metaphysics, Christian Science, Mind-Healing, or Spiritual Science. It has been earnestly desired that some one might condense the scope of authors early in the Science to a succinct statement. This work professes to do this, and to establish through logical reasoning and by mathematical exactness, the Truth or the value of the best discoveries. The author is willing to allow the candid, unprejudiced student of the Metaphysical system, to say, after a careful reading, whether it accords with the leading claims of the Science, and to point out any material variations from the first authorities in the system. Its aim is to harmonize, to unify, to establish and to defend all who have espoused the Cause, rather than to discriminate or give precedence to any author. It is not meant that this work consists of quotations, nor of borrowed sentences from anyone, for such is not the case. As a statement of the Science and as a Formula or guide in healing, it is designed chiefly for students, teachers and healers, and to such it is offered in the hope that it may prove a friend in the time of need.

The Author.

# MIND-HEALING CONDENSED.

THE uninstructed mind does not readily accept the ethics of this Science as Truth, hence it is generally necessary for those who are willing to enter this useful field in reform, to receive from a good teacher of the Science a course of lessons. After having read standard works, and taken a course of instruction, those truly interested can and will arrive at a practical understanding of the system. If the reader should not be able to accept our statements, we still have the satisfaction of knowing that the application of this system has cured multitudes of helpless worthy people, and that to-day it is doing more to rid humanity of disease than all the drugs on earth can do. We have the further satisfaction of knowing that it is accepted and supported by the best thinkers, by the educated and the refined people of the world, and knowing that God

or Truth honors this Science, we will now epitomize its

## DOCTRINES OR ETHICS.

Christian or Spiritual Science holds that God is in no sense a visible, formulated personality; that God is not and cannot be local, nor be an expression ever to be seen, or comprehended.

It declares that God is the Supreme and Universal Good; Omnipresent, Invisible, Unchangeable; to be understood, not as anthropomorphic, not assuming any mortal function or shape. It claims that the essence or Being of Deity is the Sea of Invisible Spirit, as Omnipresent or all-extended as Nature entire or the Universe itself.

It is neither Agnosticism nor Pantheism, for, while it denies that God can be visible, it certainly does not hold that visible things are God.

Our Science holds that this universal Sea of Spirit is essential Substance or Intelligence, that it is the cause or Source of all visible things, hence is saved from the unscientific assertion that visible objects are "nothing."

Spirit, the universal and essential Substance, projects itself as thoughts or ideas, even as worlds and visible objects. All visible things derive existence from this great Sea of Deity; they all exist in it and it pervades them all, or, as the Bible has it, is the "All in All."

No consideration is independent of Spirit, nor can anything possess externeity, outness, or even think where it is not, for there is no separate Life. No absolute entity belongs to man as *a* spirit, *a* life, *a* mind or *a* soul. The only absolute or Life in the universe, is the Infinite Spirit, the *fathomless whole*, the *unknowable*, or God.

Neither so-called "matter," flesh, blood, bones, nor visibility, constitute God or Spiritual Man in Science, for God and Spiritual Man are only interchangeable terms for Being, and one is as real, as immortal and as extended as the other; and strictly, there is no "other," in the sense of separate entity, because all is One.

Visible or sense objects were first the ideas or thoughts of Creative Intelligence, and as ideas they are real and eternal. These millions of varying ideas could only come out to existence, *i. e.* to physical sight, by reflected phenomena, for everything visible is phenomenal. Writers and teachers in our Science have not noted sufficiently the distinction between Existence and Being, but like theology and common thought have treated these as one. Being is the real, and always applies to the invisible, either to the invisible universal Spirit as God, or to ideas, thoughts, etc. Existence should be applied to physical or visible objects, hence it is proper to think of ideas as being, and of their essence as for ever

invisible yet immortal or eternal in idea. When to these ideas or conceptions Nature gives visible or reflected expression, then it is proper to refer to such as Existence, or to say that they exist.

The Latin meaning of the word exist, is to emerge, to appear. It is from *ex*, meaning *from* or *out of*, and *sistere* which means to stand; hence to stand out or become visible means to exist. This certainly cannot apply to God, nor can it apply to *Immortal Man*, but it does apply to *mortal body*, the earthly, the evolved or *manifested* man. Those who define immortality to mean existence or visible expression, have not come up to Spiritual Science where true conceptions of the real, of immortality or being are found. Existence is the transitory, temporal state, while being is entity, even eternal and immortal. Re-birth, or reincarnation, is the only method by which personal existence can be claimed as our immortality. We may, if we choose, take again a body of flesh, and have another, even many earth experiences. The Theosophical claims for reincarnation, are biblical, scientific, and the establishing conceptions of ripest thought. Many re-births are occurring in the present period.

Once in the understanding of the Science of Life, you will have solved the problem and will know that Immortal Invisible Man is God. Do not confound our conception of God in Science with the theolog-

ical belief of God as consisting of form and visible expression like the existing temporal man, for we turn from such narrow, yielding beliefs forever.

It is not scientific to say God's spirit, God's love, God's entity, God's life, etc., for God *is* Spirit, *is* Life, *is* Love, *is* Entity. No more is it proper while speaking of visible man, to say man's spirit, man's entity, or man's life, for mortal phenomenal man does not own Spirit, but Spirit possesses the earthly man, which is but temporal itself, while these are the real, or stronger still, *these are God.*

As this Science teaches that flesh, bones and blood are not Man; as it teaches that visible body or existence is not like Deity, so it rejects all belief in the reality of so-called "matter." That which common thought names "matter" has no entity, no life, no intelligence, and at best all objects beheld by sense are simply reflections, and are no more *the real* than the picture reflected on the canvas is the real.

A reflection is thrown from the human face or form by focalized power upon the sensitized plate in the camera, and a negative, or an inverted representation of the face, is obtained by chemical processes. The face has its picture taken, but the picture is not the face after all. As the photograph is void of sensation, having progressed outward from its once invisible sensitive state, so the body and all

visible objects are void of sensation, and are only reflections or negative expressions of the real.

Standing before a mirror an optical illusion presents itself; you claim to see in it a reflection of that which you call your face, your hand, yourself, but this is not true, for you are not looking at anything in the *glass*, nor at an image on the chemical preparation adhering to the other side of the glass. You are the omnipresent eye of Spirit looking every way, and the reflection you claim to see in the mirror is simply the so-called "matter" or the reflection which we call the body. That which is claimed by sense to be in the mirror, is just as much the real man as the flesh is; *neither* is the *entity*, the *real*, for both are reflections; and now having said both, we say there are not two, but only one. My point is, that while you claim to see your reflection in the mirror, it is simply the invisible you between the physical you and the mirror, and it is beholding your literal body which is the *only* reflection of the original idea.

That which you seem to behold in the mirror and which you call a reflection of yourself, is absolutely your own face, and you are looking by deflected vision at it only. You are looking from the mirror and toward yourself. We mean just what we are saying here, and we are now correcting a long standing belief or delusion. When you seem to be

looking toward the mirror and think that you are looking at a reflection of yourself in it, it is a great mistake, for you are looking not toward the mirror, but *from* it, and the reflection you behold is your fleshly body only. This is absolutely true, and to anyone unfolded sufficiently in Spirit, we can demonstrate it.

While you read this think on the optical illusion that we are correcting. Please stand before a mirror. Now touch your right ear. Looking, as you believe, toward the mirror, you claim that your right ear is opposite the right edge of the glass, but such is not true. Holding your finger on your right ear as you claim, your error or delusion is corrected before the mirror, for you see that it is your left ear you are touching. We write this seated before a large mirror and the revelation of this essential point is rendered certain. James says: "Deceiving your own selves like unto a man beholding his natural face in a glass, for he beholdeth *himself*, etc." *This* is *our* point, that he is not beholding a reflection of himself, but he is actually seeing "*himself*." There is a deception or an illusion here, as in all phenomenal appearances. The vision of sense is crossed and inverted, and you "*straightway* forget what manner of man you are."

We say that you do not see anything in the glass nor on the quicksilver, and is not this statement cor-

rect? Hold your face or hand twelve inches from the mirror and the apparition or that which you see, seems to be twelve inches beyond the glass. Hold a pencil or the end of a cane against the glass and that which you call the reflection is the exact distance from the glass. Now hold your pencil or a book flatwise against or near the glass, and you see the space or distance is the same. Step backward from the mirror ten feet; now you see that the reflection as you have called it, is not in the mirror but has seemed to recede the same distance which you have. A little thought will show you that you are not looking at a reflection ten feet, nor even one foot back of the mirror. If you are beholding an apparition beyond the mirror, then you are looking through the quicksilver, and through the brick wall back of the mirror. The object you see is simply yourself. Again, moving your hand from and toward the mirror, you observe the velocity of the two is exactly the same. This is all owing to the fact that you are seeing whatever *you are* as a visible expression; you are not seeing *in* the mirror a reflection of a reflection. You are the invisible idea of being reflected or turned outward through evolution to existence, and when you die, as sense or mortal mind says, the reflection or existence ceases or turns in, disappears from mortal sight through involution. It is drawn back to essential Substance

or Spirit, hence of course lost to sensuous vision. The invisible idea, the thought, the pattern—or as theology and philosophy would express it—the spirit or spiritual idea is immortal, and *forever* beyond the reach of dissolution. But remember, in the immortal state it is absolutely invisible to mortal sight, yet it may again manifest, and again clothe itself with the illusion called flesh, but in its own order, viz., through the procreative or generative principle on the physical plane. If this is a fair solution of reincarnation, embodiment, or what Jesus meant about Elijah and John, you have the benefit but may not see the Truth of it unless sufficiently spiritual.

As the being or ideal entity of the spirit of man comes out to identity, to existence, so all fruits, flowers, cereals and vegetation come forth from the invisible, from Spirit which is the true seed. The grass, fruit and leaves to spring next year, are now hidden in the invisible realm of causation, the universal Sea, Spirit—God. The conceptions, births, animal and human, and the evolutions to be, a year hence, are delayed now for the involutions or turning back of the bodies that will disappear, for action and reaction, demand and supply are equal. To decay or pass from sight, and then to re-clothe the idea with flesh and live another existence on earth, is what Jesus meant by, "If I go I will come again."

There is then no more reality in the ghost, the illusion called flesh, than there is in the mirror reflection, for the flesh is the only reflection. Withdraw from the mirror and there is no reflection except your body, so when Spirit suspends vitalizing activities in the flesh, the reflection, *i. e.*, the body or ghost will soon disappear, but the mental, invisible or spiritual idea which threw out the reflected expression of existence, will remain in entity, in immortality or being, and will continue as unending as God or the eternal NOW.

If by the term Spiritual Man, you think of the earthly physical body with which physiology chiefly deals, you certainly fail to comprehend the higher understanding of the term. We neither mean the aggregated expression called flesh, nor the carnal mind exercising its brief illusions in every part of the flesh, for both the flesh and its animal mind must cease. It is as improper to hold that intelligence or Spiritual Man is this reflected expression, as it is to hold that God is this expression. Our clear Scientists have the key to immortality, while no one who believes this reflection, this physical illusion, this seeming to be Man, has a good understanding of immortality.

From the above reasoning in Science the reader sees that we deny the being of "matter" so-called. Materialism denies that there is Spirit, but holds that

"matter" is the basic principle, the one and only substance. Spiritual Science holds that there is but one substance, yet claims that it is Spirit. Common thought holds that there is Spirit and "matter," but this position of the past is rapidly yielding to Science or better thought.

The common belief is that God or Spirit was prior to "matter," and that "matter" or all visible things were produced later, but the difficulty is to tell us what "matter" was made of, when Spirit was before it or first, and was the *only* intelligent some thing. If it was first, there was then no second ; if that which was first was *Spirit* then it was *not* "matter." Facing the common claim that intelligence or Spirit was first, will some one who says "matter" came forth afterward, tell us what it came from when there was not *anything* but Spirit? To surmount the barrier on which they are stranding, they will tell a Scientist that something was made from "*nothing*" !

No solution of *this problem* comes up to correct understanding but Christian or Spiritual Science. It holds as above argued, that thoughts or ideas are the real and that these, being products of Spirit and *in* the Infinitude of Being, reflect their shape outward to sense sight. None of these visible or sense objects are *the real*, nor are they another substance. The real are always the spiritual or invisible ideas.

To illustrate: an artist sees, *i. e.*, he thinks into idea beautiful statuary before he chisels out the visible expressions. The latter can be spoiled, even reduced to invisibility, but the spiritual conception will never be destroyed. Every visible object that *exists*, first had *being* in spiritual conception or thought. The existence of every visible expression is temporary and will cease or disappear, but the ideal or spiritual form is eternal and beyond decay.

Teachers of all ages have used visible objects to represent Truth. In more elaborate works we use various comparisons; perhaps one here may aid the reader toward comprehending the fact that Spirit is omnipresent: Think of a large sponge *filled* with water. Let the sponge represent the entire universe, and let the water filling it represent the universal Sea of Spirit. No atom of the sponge is hidden or separate from the water. As you cannot separate the water even by thought from any atom of the sponge, no more can Spirit be separate from any place, not even from the minutest thought or invisible atom in all Nature or the universal realm.

As water fills the interstices between the fine shot in a cup, and as light comes through the coarser atoms of glass, so Spirit fills the finer, even the invisible spaces of thought or mind. When by the law of aggregation these invisible atoms of Spirit coalesce into the cruder state, assuming expression,

it will do to call such mind, but not "matter." The invisible atoms have simply been focalized or cemented by cohesion. It is logical to say that anything is, in quality, that of which it is formed, and as all sense objects are the outer expression of Spirit, they *are* Spirit, *i. e.*, all the substance that they possess is Spirit.

It is folly for materialists to assert that these invisible atoms, ideas and thoughts are "matter," and doubly weak when they define "matter" to be "dead, lifeless, inert," for all atoms of Spirit remain Spirit even after they manifest, or assume a natural form. If visible or sense objects are produced of atoms, and the atoms are *Spirit*, then the *formations* are Spirit and *not* "*matter.*"

God being Wisdom and everywhere, no reasoning is able to resist the logic or Truth of Science when it holds that every atom in the universe is Intelligence. Spiritual Science now meets Spencer, Tindall, Huxley, Mill or any other thinker who argues that bioplasm and visible formations result from invisible atoms, yet still denies universal Intelligence or Spirit. Spiritual Science challenges opposition to explain how matter and nonintelligent atoms form themselves in the leaf, the tree, the mineral, the flower, the animal, etc. We shall follow and press closely while the opposer confronts Truth. Will he say that atoms void of intelligence or Spirit

place *themselves* in the myriad symmetrical forms of Nature? Or, will thinkers agreeing with this Science, see that the *sum total* of atoms constituting universal infinity, the *All*, are the omnific and all-extended Soul, Deity or Sea?

To deny that atoms form thoughts, ideas, etc., and to deny that they place themselves in formations, and then to admit the presence of intelligence and order directing and placing the atoms into visible manifestations, is virtually to accept our position in Science, hence, with one logical conclusion, free from chance or error, Spiritual Science makes no compromise but asserts with higher claims: "*All is Spirit, there is no matter.*" No one, however, in this Science needs to say that these reflections are "nothing;" we know that Intelligence can not intelligently use the term "nothing." Some who profess to teach the "Science of Being" call these sense expressions "nothing," but we think they will see better in time.

While materialism and its allies, such as physiology, *materia medica*, and believers in a personal Deity of limitations and visible shape, are unable to maintain their beliefs and theories, which are weighed and found wanting before progressive spiritual Truth, and while the solution of Being on a material plane utterly fails, it is not necessary to amplify this

thesis, for these fundamental doctrines in Mental Science are established.

We hold that universal Good is God, and that God is universal Good, hence while God is omnipresent and is Good, we deny the reality of so-called evil. There can be no evil *anywhere* because of the omnipotence, omniscience and omnipresence of Good. As phenomenal objects are not the real but are the manifestations of the real, of ideas, so all chemicalizing mental forces called sin, disease, pain, etc., are illusions and mental states. All affliction, pain and sorrow are actual blessings, and no one should call them "curses." This deflected state of mind is the believer, and it, together with its beliefs, is *mortal* and *transitory*. When this mortal or reflected mind pleads the verity of its claims, it must not be accepted as Truth or as reality.

While we learn from these discoveries that sense or mortal sight is illusory, so all students of this Science will see, after proper growth, that painful or pleasurable emotions are illusions of the sense of *feeling*. While Spiritual Science exposes the illusion, the ghost called "matter," and proves it to be only an idea reflected, so it makes clear the fact that the claims of sense touching disease are illusions or deceptions, for such are blessings disguised.

A Mental Healer would respect the honest views and feelings of his patient, and for this reason often

refuses to converse orally. The student in this Science knows the delusive nature of grief or pain, and knows it all to be the natural and divine order for spiritual growth; that such is actual blessing, but to the patient's *senses* it seems so real and so out of order, that he cannot, under these conditions, impart Truth by conversation. He should now begin a mental conversation with the patient's fears and feelings. If fully in the Science the healer will be able from the first to allay the patient's fears. His or her mental poise which always governs phys ical deportment, will rule the mind of the patient or of attendants without a single verbal request. If the healer is calm, confident, and worthy the name of a Scientist, he will do all his work by the "science of silence," or rather he will be the passive instrument through which Truth, Spirit will act, and while he is quiet, God impresses the fearful ones who called him and soon the calm trusting mind of all present *expects* good results. This insures success and in this moment of the healer's quiet, scientific thought, he secures the benefits of the *hope*, the *faith* or trust of all present. Right here an equilibrium or harmony between Divine energy and human fear is obtained.

Prudence and decorum go far toward effecting cure; these are necessary to command respect and hope, but it must be remembered that it is

## SPIRIT OR TRUTH THAT HEALS.

"Not by might, nor by power, but by Spirit, saith the Lord." "The Spirit is Truth." "The Truth shall make you free." When the healer is silent, the work is removed from person, from intellect, from words which often harm, and then Wisdom, Spirit, Truth does the work.

The truly spiritual are not ruled by intellect; they are neither "giddy, heady nor high-minded," but they are meek and trusting. They have overcome so that Divine Life or Spirit rules all their ways and thoughts. They are not disturbed by intellectual freaks, nor by any mortal attacks hurled at them. The intellect is the dominant or masculine element; it is the "Prince of this world." It comes to the meek, but it finds naught in them to stir or make war upon. These persons are full of the Spirit of Love and harmony, and they are the best healers. When great cures are wrought of God through them they take no glory to self, in fact they do not feel that they have done the work. Healers, here is your power; work on quietly, do not fear lest others should obtain greater praise, but be glad when you hear of their good works. "Forbid them not."

Go in meekness of spirit to the couch of the afflicted. Do not allow the mortal boaster—the pride of mind—to come up in weakness; do not permit the

thought, "now those opposers will hear of a great cure by me and the people of wealth will come flocking to me." *They will not*, and if you are by the couch of pain with such weakness and pride, you will soon meet rebuke of God, and the report will go out that you utterly failed, and that your visit harmed instead of helped the patient. Thus, you sought your own glory—you sowed to the flesh, not to the Spirit.

O teachers and healers in this great work! are you true? Are you honest? Are you feeding the hungry temporally and spiritually? or in your boasted seclusion, do you shut up your compassion? How then dwelleth Good in you? Show us the works, and we know the worker; the fruit, and we know the tree.

As all healing comes from Spirit through goodness and understanding, so true diagnosis is through intuition or spiritual perception. When the mortal hides, the spiritual shines; when you are quiet, working only mentally and trusting, God is known, and then Truth is praised.

Healer, never tell your patients they have this or that disease. Never while visiting patients inquire what their disease is, for then you weaken confidence, for those who hear, conclude that you do not understand much, if anything, about it. Their con-

ditions, which they call diseases, should be spiritually discerned.

Successful treatments are very simple. It is said that it is impossible to lay down any form to be followed in this system, and this is almost true. One who attempts it needs to be willing to become as the Bible expresses it, a "fool" for Christ's, *i. e.*, for Truth's sake. It is so unlike any other system, that it is ridiculous in the mind of the world. However, while early Christianity was to the "Greeks foolishness, and to the Jews a stumbling block," we hope and work on.

And now we would impart one example, not for others to imitate, but to do homage to the simplicity of Truth. We are called to visit a patient or one in pain through *any cause whatever*. We are now seated by the sufferer, and he or another for him is telling us the symptoms or the troubles as he sees them. This is human nature, and when healers are wise they will themselves modestly listen. In this way the Spiritual Healer who knows that disease is only a mental state of agitated or discordant mind, quietly learns all their fears and their beliefs. Having told all, they will expect good results in some way, and hence they will be receptive. The healer in true understanding, is mentally treating the case while *hearing* about it, and *right here* the successful work is done at the moment in which *they expect*, for

here is the benefit of their hope and faith. Now without verbal reply, the healer may bow to what they have said and continue the treatment in the simple yet wise principles of the Science.

## "BUT WHAT IS HE SAYING?"

He knows that it is impossible for the manifested flesh to feel, and hence that it is the *sensitive mind* of the patient and friends, and not the flesh that feels the pain, therefore he talks to mind. He speaks mentally to fear and that is mind, he speaks to doubt or grief, and these also are modes of mind. He *thinks*, *i. e.*, he communicates with diseased minds as follows, or in a similar manner: "Peace be with you," you will soon feel *much better*. The disquieting fears and the pains you feel are in the sensuous mind. These are the chemicalizing forces or agitations resulting from the conflict between you and Spirit, for the Divine Principle is everywhere and it is working in you for good. I know you feel bad, but it is no curse visited upon you, for actual good is to result from this distress. Now you are trusting and this is bringing rest. God or Truth is working in you as "a consuming fire." Be hopeful and trust; say to your spirit—which is just so much of Deity or the Sea of Spirit—"if my will and ways cross thine, show me and I will yield my will to thee, for thou art right and Good."

Your being is that portion of the great Sea which we may call your spirit, or so much of God, and this oneness can not be broken. It is not the immortal, the real, or spirit that feels pain, for this is never affected by sin or any harm. Trusting one, see the improved disposition, the usefulness, the better and kinder life before you because of patience in suffering. "Count it all joy," for you shall receive great benefit, and will have strength for all your trials.

While now I am treating you in Divine Science, in understanding, even in the *silence of thought*, I see that you have not been understood by your friends, and you do not understand yourself. Like all others you are full of beliefs; you are the mind of sense, and such is not real, but always illusory; it is not subject to the ways of God, neither indeed can it be. As it never submits, it is to be overcome, and now I am helping you. Spirit shows me all your trouble, but your trouble is not you. Truth reveals the reflections of mesmeric forces from others and they affect you; you are a sensitive identity, and, like the sensitized plate, so images or fears are cast upon you, *i. e.*, *in you* as mortal mind. They are not images visible to physical sight on your flesh, but they are mind-forces *in* the flesh. Their name is legion, and they are of all varieties. Some of them, which you remember so keenly, are the fears and regrets in your sensitive mind, caused by

the relations you have been drawn into with others. Fear is frightening and tormenting that part of your mind which is guilty; this is one of the images or rather imaginations. Again, other images, *i. e.*, recollections or mental forces, mentagrams, from others are invisibly working and annoying your sensitive mind; not your spirit, but the mental *aura*, the active mind which seems to be you. In all these strange workings and fears I see no disturbance of the real, *i. e.*, of entity, being, or spirit, for these are hid with Christ, *i. e.*, with Life in God. These are immortal, invisible and eternal, no harm can come to such realities for they are only many words which mean but *one* great thought, viz., IMMORTALITY, and *you are this*. *You* are not your body; you are not your fears, not your pain, your doubts, your griefs, your disease, no more than you are the clothes around your body. These modes or states of carnal, *i. e.*, mortal mind are not real, they are simply temporary illusions. These would be eternal if real; these will end; they are neither entity, intelligence, nor Life; they are not Spirit, but they are mortal mind's *beliefs*, and this mortal mind calls itself "matter." It has mortal eyes and they see incorrectly, or as through a smoked glass darkly. They see the mortal or manifested mind, and the illusion in this mind calls flesh the real man, but this is not true.

And now while my physical eyes are still closed, and have been since I began this treatment, and while I have not spoken an audible word to your fears, I am receiving a full understanding of your mentally agitated condition. I am not acting as a mortal now, but as Spirit. I do not see even my own personality, nor do I see the personal identity which belief or error calls you. I need not allow my hands to come in contact with your personality, nor need my intellectual words address themselves to your mortal ear of sense. If I would thus come in contact it would be physical dependence, it would be error trying to destroy error with itself, and this would be the influence of animal mind over animal mind, and such is mesmeric and psychologic.

Now, dear patient, while I am, during this treatment and spiritual diagnosis, discovering all your internal conditions, and understanding that disease is not caused by the physical or by any visible thing, but by the mental forces in every atom of your body and by the same kind of forces or mind waves from others, while their mind is mingling in your mind, I must simply be the instrument, the occasion. My spirit, which is Diety, is now curing you and this is spiritual healing ; it must not be interrupted by giving either your body or your mind *one atom of drugs*, for God is sufficient.

Your doctor who believes "matter" is the real,

takes hold of your pulse and examines your tongue and person, and then gives your body, or puts upon it dead lifeless things. If he, like the mind healer, as Jesus was, could see that your entire trouble is troubled mind, he would not pursue his present methods which the purity and spirituality of childhood detests so much; but he would cease all contact and material ministration, and would allay your fears by his mental power, and tell you there is no harm to befall you. His practice injures by telling your mortal ears that you have this disease or that, and that you "are threatened with a severe fever." All this is human mind talking, not to you but to your mind; and now mesmerized, or psychologized into terrible beliefs, your fears rapidly increase and true enough, the "fever," which is simply the friction or agitation of mind, begins and will continue until the belief, the fear or the psychologic delusion is broken by his change of mind, or by the power of another in better understanding.

You are now treated in this simple, yet wise method of Science Healing. Your mind has been soothed and rested; your pain is therefore abated. I am communing spiritually with that which was your troubled mortal fear, and now its disordered and fretted states are ceasing. In the beauty and wisdom of this spiritual or Christ-method of healing, and in the name of Truth, I say to you: "*Awake!*

thou that sleepest," rouse from the dream in which you have long been held, for your dream or belief of sickness is not real. Your great error is your belief in "matter," and this belief is the prevailing curse, and has ever been. It is the delusion of sense. Now you are turning from error; you are turning from anger, hate, jealousy, strife, revenge and all these disturbing influences wich affect and disease the mind and body internally and externally, and you are to be entirely cured morally, because spiritually, or by Truth. Now I leave you in the comforting, saving influence or power of Truth, of Spirit, or God, in whose *Invisible Being* your real entity is, and from which it will *never be lost.*

## AUDIBLY TO THE PATIENT

the Healer now says: "That is sufficient, perhaps for this time." Patients right here often mention the experiences felt during treatment, remarking variously. Sometimes they say: "While you were treating me I felt uncommon forces throughout my system: at times a tingling, or a cooling and then a warming sensation was vividly experienced." Some remark that during treatment all their fears left them, and that they "decided to give up all harshness toward certain persons and desired to see them to apologize for the past." Another will say: "All the pain and discomfort have left me. I distinctly

realized that the tumor grew less, and the trouble in my stomach and joints has all subsided. I feel a wonderful improvement, even the strength and vigor of youth. Will this continue, or will I relapse to my old troubles?" Another remarks: "While being treated, I drew near to God, for my heart partook of the same peace that I experienced when he forgave my sins and made me his child. I felt sacred communion with the Divine Spirit and I resolved to live a better and truer life. I want to go and begin work anew in my church and specially to visit and comfort the poor. O! how much of true rest and joy of soul fill me this hour. *Why really! I believe I am made every whit whole*, for I am *cured* and *happy*."

All true healers in Science hear these and a multitude of trusting, joyous and pleasing remarks, and they partake of the common joy. Not only in the church, the prayer circle, but in the work of charity for humanity, and in the healing-room of a true Scientist, these noble ones are blessed at times so their "cup runneth over." They look at the healer and ask: "Is this the system you use to cure everybody? Don't you give any drugs at all?" And now the Science Healer with the same peace and calmness of mind, and with healing assurance, replying as God leads, and with respect toward physicians says: "You do not feel the need of drugs now, do

you? Would you take drugs now for any one of the troubles or diseases you claimed when you called on me?" The reader may imagine the reply by one saved of God, or born anew of the Spirit. This is the new religion establishing in human hearts, even the religion of Science, saving soul and body, hence much superior to poor, lame creeds, and the failing theology of to-day. Turn from it, for it is full of error.

The healer, after treatment and after the various remarks and inquiries usually made, explains a few thoughts, if time permit, if not, he or she tells the patient to cheer up, to trust and call again if he desire to.

When the healer is not pressed to attend upon others in waiting, he takes pleasure in answering questions and imparting light, and then some facts in the Science are given, such as: "The forces you felt in the system were the power of scientific thought accompanied by the Spirit of Truth. Thoughts are things and they are the real forces; also you were communing with Spirit, with Life invisible, with Truth or with God and this power was saving, *i. e.* curing you."

This healing is the work of Science and hence is permanent if you "continue in well doing," but if fear, anger, pride, selfishness, jealousy, revenge, avarice, malice or any of these modes of mind are

continuously indulged, they will, together with the mesmeric influences of others mingling in your mind, prove the cause of continued trouble, or even the development of various conditions called disease.

The healer after one or two successful treatments will find the patient willing to turn from all external appliances and from every drug, for no success will be obtained while the patient is undecided, and while his mind is holding to such. The patient's mind can be so treated that he will have no desire for material remedies, and the result secured in this way is better than to ask the patient to abandon them.

"But," says one, "some claim that the experiences of patients during treatment as above related, prove that they are not treated in Science but mesmerically." No healer will condemn his own work, and whoever he may be, he will approve such experiences and forces of Truth when experienced by his own patient. These sensations are common and we seriously doubt the utility of treatments that never stir the patients consciousness. It is after all a fact that some are cured who do not experience these emotional vibrations, nor the chemicalizing effects that many others feel.

If the trouble be a broken limb we claim that our practitioners who are not surgeons, should first call a surgeon to put the bone in place, but mental treatment can after all prevent the limb from swelling,

and will facilitate the work of natural healing. The reader must understand that a dislocated or broken limb is not classed with disease proper; at the same time such conditions can be handled so unskillfully that they may progress to a diseased state, and, because of this trouble, fear may cause development of disease elsewhere in the system.

From the above remarks it will be seen that we claim enough reality in the mortal to possess flesh, blood and bones, yet as previously stated, *these* are not the real, nor is this visible fleshly appearance admitted to be real Man in Spiritual Science. Although it is man in belief, in anatomy, and to the judgment of the senses, this Science takes issue with the generally accepted conclusions and does not propose to be subject to these failing beliefs, but to maintain its higher understanding in *Spiritual* Science. Our claim that God is invisible Spirit, and everywhere, not only admits the presence of Divine Life—usually called our spirit—in the space of the mortal body, but we also affirm it, yet deny that the *real* or Spirit consists of any *visible* shape, for *every visible* sense object is but effect, secondary and temporal. The form or shape of these visible reflections is not eternal or immortal, but their substance, which is Spirit, is eternal and of course invisible.

It is probable that we are not understood here by

all, because we refuse to employ the common remarks, viz., "God's Spirit," "man's spirit," "a human spirit," etc. Again the terms "our soul," "our life," are misleading. We are correcting the belief, the error of ancient thought, that physical man has a spirit, a soul or a life. While we respect a Theologian, a Spiritualist, and a Theosophist, and admit that each are equally noble and represent much of Truth, still we hold that no one is in Science or understanding, on the point at issue, who argues *separateness* or *independent* entity. No one has a life, a spirit, nor a soul independent of the *Absolute One.* By the Absolute One, we mean Nature or the Universe entire with special reference to its *invisible* portion; which invisible portion means the one unbroken or Universal Sea of airy expanse. This latter is All-extended Spirit; it is the only God we confess. We acknowledge no God as a masculine or a feminine person entitled to the appellations He, Him, nor She, as applied to gender. As we call the Sun He and His, and the moon her because of extension and power, without claiming the Sun to be a man, a personality, or the moon to be a woman, so it is proper enough to say He, Thou, Father, She, etc., when addressing the Sea of Invisibility, the vast expanse of Spirit. It is God solely because it is the invisible side of Nature. It is God, and God is it because it is Intelligence, Omnipresence, Power,

Source, Principle, Protoplasm, Substance or Spirit. It is Infinite or Supreme ; it is Cause or Creator.

That we now describe is no man; neither Gautama Buddha, Jesus, nor the Invisible Christ which means not a man, but the Christian Religion. That we now describe is the sum total of Invisibility, it is the air, ether, gasses or the opposite of cosmos ; it is the night and the light of Nature, or if you prefer, it is God, but not *a* God for such would be a limitation. God is not a spirit, a life nor anything less than the Universe. God is not "three" ; neither Jesus nor Christ is God, but that Bible saying, "God is one," is true.

## SOUL OF THE UNIVERSE.*

Thou Great, Eternal, Infinite, the great unbounded Whole,
Thy body is the Universe, Thy Spirit is its Soul.
If Thou dost *fill Immensity*, if Thou *art* "All in All,"
If Thou wast here before I was, I am not here at all.

How could I live outside of Thee? dost Thou *fill* earth and air?
There surely is no place for me outside of Everywhere!
If Thou art God, and thou dost *fill Immensity of space*,
Then *I* am God, think as you will, or else I have no place.

And if I have *no place at all*, or if I am not here,
"Banished" I surely *cannot* be, for then I'd be somewhere.
I surely am a part of God, no matter if I'm small,
And if I am not part of Him, there's no *such* God at all.

Agreeing with the science of this inspiration, whose author we do not know, we must be honest and admit that our highest solution of Being is, that no *separate* spirit is given to any mortal. The One

*Re-arranged by A. J. Swarts, Ph.D.

Spirit or Principle, *as extended as the Universe entire*, is the Life or Spirit in everything; the grass, the trees, the animal or angel, and hence the spirit we call our spirit, is simply the portion of Infinity within, not disunited from Spirit the Whole, yet outlined by the limitations of our body. Our body is the ghost, sent or called forth from *Substance* or the Sea of Spirit. This ghost or seeming reality we will give up, and then it will, through involution, return to air, to the Invisible or God. Jesus giving up the ghost simply meant that the flesh was given up. Neither man, disease nor death could take Spirit or Life from him, nor from you; but the physical body can be taken back into the invisible Sea and lost to sense. At this event you will not go away, but will continue what you now are, viz., so much of the one Whole or God. You will never be limited and you are not now. Your being is now the Infinite and is Omnipresence, for you are God; you are immortal and invisible. I do not say that your body or your ghost is God, but I say that *you* are. I and my Father are One, but my *body* and the Father are not One. When my body of flesh disintegrates or resolves to invisibility, *then* it and the Father *will be One.* It will be lost to sense, but consciousness will never cease. Consciousness, memory, intelligence, or that you call your spirit, will remain invisible and enjoy the bliss, the rest from

mortal strife; and further, it will be very active. It will not depart but will remain to mingle in the mind of others here, for, "I will never leave nor forsake you," but will be with you. After you have had rest enough and you cease to dread the experiences of your former earth life, you "will come again," *i. e.*, you will come out from the protoplasmic atoms which will be floating like invisible air. The generative principle of Spirit is dual or polar, *i. e.*, it is masculine and feminine. When this principle decides to come out to existence, it is the *begetting in Spirit*, and now it assumes bioplasm in the highest expression of existence, and that is in human bodies. In these it progresses to the generative plane of *physical* or animated life, and *this* conception or begetting by the flesh is simply the continuation or consummation of that which was begun in Spirit. Through this process of evolution, not from animals quadrumanous, but from Spirit through physical *media*, you will reincarnate again or make a new body, which body will be but a ghost full of aches, pains and sensations. Spirit will know that the fleshly ghost is not the real, but the flesh, or plane of sense, will judge it to be the real. To die then is not to die, for there is no death. We will keep the body which we have made as long as we can, then we will let it go back for an indefinite period into Being, but after a time we will take another

body and make it finer and better, for we will have learned much more. Heaven, or spirit world, at a *distance*, is too misleading; it implies separateness. To conjecture about a God, either absent, distinct or separate from your own Life or spirit, is speculation, for you are the Highest, and it is impeachable idolatry to worship a limitation when you are the Whole.

## THE AVERAGE TIME FOR TREATMENT PROPER,

*i. e.*, for the silent part of the work is about fifteen minutes. It is very evident, however, that the best work of the treatment may occur during the first two or three minutes of this time.

Although an idea may be obtained from the above formula, neither the healer nor any other should conclude that we follow it as a rule, neither is it necessary for healers to commit and follow any form. One clearly inducted into the Science will always be able to conduct a treatment properly. We vary more or less in each case. It would not seem wise to use the same words at each treatment of the same person. We are governed by the case in hand, and so every healer must be.

Our formula herein gives a fair idea, however, for the treatment of every disease known, *i. e.*, a Mental Healer treats all kinds of disease with the

same general methods, merely adapting his thoughts to the case.

It is not necessary to argue orally nor mentally with the patient in an attempt to convince him that he feels no pain, for to the plane of sense the pain is real, although to Truth or understanding it is not real. Nor is it attended with the best results to deny his claims when he tells you he has this or that disease. It is true that the healer knows the delusive and the unreal nature of all the claims of earthly mind, but we are now on a question of expediency—"He that winneth souls is wise." Jesus was accustomed to treat the beliefs and fears of his patients with kindly consideration, and he usually undertook their cure. There is no evidence that he cured all, nor a fourth of those whose cure he undertook. It was rulable then, and is now, to report the cures but not the failures.

The Science healer never needs to admit the reality of disease, and it is unwise for him ever to make physical examination. If a patient comes with any external affliction it hinders the work if the healer examines it. Simply proceed with the understanding of Science and know that it is only a mental condition you have to deal with. Find the mental cause, the sin, the deed, or the fear that produced it; remove this by mental treatment only, then you permanently cure your patient. Proceed in the same

way, even when the mind has distorted the physical.

Remember, student, that your teacher, and all the authors in the Metaphysical system, ignore every form of physical treatment, and claim that we do not treat the physical, the body of the patient, for certainly we neither use an atom of drugs nor any appliance whatever. Science healing never operates on a patient in any material manner. It forbids literal contact, and from first to last our system teaches that God, Truth, the one and only Spirit or omnipresent Life does the work of Spiritual Healing. Spirits, influences, etc., are simply the active workings of the Absolute One, or God. It can be strongly proven in any court, East or West, that our healers do not profess to do the work of curing, but that Truth the Supreme and Invisible does the work.

This work of introducing new views of religious or spiritual Truth is our religion, even our most sacred right, and guaranteed to every citizen by the Constitution of the United States. No law has yet been enacted by any state that can, before a proper court, prevent the work of healing in the manner it is wrought through this Science.

Our federal Constitution says that no state shall enact laws that will abridge the rights or immunities of the citizens. Under the religious freedom of our land we shall obey God and conscience by teaching

Truth and the purer ways of living, and thereby we shall continue to treat disease mentally, or to be the instruments through whom God may cure any afflicted person. If you employ the term "magnetism" in healing, they can now compel such healers in one or two states to procure license.

Usually the healer should sit two or three feet from the patient. Some direct the healer to sit with his back to the patient, but no good reason can be given justifying this. It is more natural to sit so that you can see your patient's facial expression when you speak to him. Why turn your back on anyone?

Neither the patient nor the healer should, during treatment, sit with indifferent manner gazing around, but both should be earnestly attentive. The patient should be in a passive, impressible and receptive state, with eyes closed to shut from his mind external things. Also, an earnest healer will sit with eyes closed during the silent treatment and will thus do better work.

The first visit usually requires the most time, for the healer is hearing the case or instructing the patient or friends. Some patients are cured by *hearing* the Science, and they insist upon being told all about it. Such should be kindly enlightened. Others do not care to hear about the system, but simply wish treatment. Cures are more permanent

where the patients receive some of the principles.

If the healer can have the confidence of the family he will succeed much better. If he is in the clear rules of the Science he will usually be able to command the confidence and respect of all.

Neither the patient nor healer should talk much about the diseases, nor should either mention the names of the diseases after the first visit. If the patient or any afflicted person would get well, they *must cease to talk about their troubles or disease.*

Afflicted one, teach yourself to forget disease by cultivating indifference toward it. Do not look upon it as real or as having any entity or power of its own. Dictate terms to disease and assume that you are its master.

Think kindly of all people, and dwell much upon pleasant, cheering themes. Forgive all unkindness. Overcome evil with good. Resolve upon patience. Affirm often every day, "I will not hold to disease; *I will get well*, not to escape pain, but to share the burdens of others." Do not talk of disease to anyone. When you tell your healer, or any other friend, of your worse conditions, you lead him to increase them through the fixed law of *reflex action.* In this you receive harmful results by compelling his psychologic thoughts, charged with your own disclosures and fears, to act injuriously upon every part of your system. When his thoughts return

your own words, "worse," "terrible," "cannot get well," etc., back into your disordered mind, *every member of your body shares the harm.* This is a mental law understood by Scientists. You put our system on trial before the public, therefore, we must insist upon your faithful efforts to keep the rules. Truth or Science saves *only through obedience*, while fear, error, disregard or ignorance are the mind-forces that slay you. Your understanding of Science as Divine Truth, destroys these evils, devils.

Often, when three or four remark on the same day to a sensitive person, "You look badly, pale, and sick," it causes severe sickness, and even greater harm. *All physicians know this.* But when as many chance in a day to remark to an afflicted person, "You look so much better! you will surely get well!" it often causes a speedy cure. These remarks act upon the mind of the patient; their minds react upon their bodies, and their system, which is both mental and physical, *fails* or *improves*, as the result of what was said. Spiritual Science is the understanding of these mental laws, and is *much more of untold worth.* Abstain from drugs, and from conversing with those who oppose Mind-Healing. While the patient does as above, the Healer holds him in the further understanding of Science,

while Truth unclasps his fears, his beliefs or diseases, and brings the desired result.

It is a fact well established that persons contract disease simply by *hearing* about it. Erroneous belief has often caused the state called death, and persons have died under the delusion of fear. It is quite easy to bleed a person to death without drawing a drop of blood. A little ingenuity will do the fatal work if the subject is blinded, for slightly touching the skin with a common toothpick will do the work, if warm water is dripped upon the place and is heard running into a vessel beneath. Many pointed cases can be cited, but the reader has often heard these facts.

It is well known that when some sudden fright or danger threatens, invalids, disabled for years, forget all pain, rise and walk, or even run. This fact of diverting the mind variously and calling the afflicted one's attention to other and interesting objects, so that for some time he is unconscious of any suffering, goes far toward establishing the claims of Science that pain is neither a curse nor a reality, but that its evil seeming is imaginary. Real to sense, but not to Wisdom.

As the toothache is often checked mentally while on the way to the dentist, simply by assuring one's self that the tooth is soon to be out and pain will cease; and as the attention of an afflicted or crying

child can be diverted until it forgets its grief, so the Mental Healer is able to call the mind of the patient from his troubles, and can so enable him to hold in mind the image of perfect health that disease yields to the greater force brought against it. These treatments continued a reasonable time, the cure is certain. As doctors are required to continue their drugs and visits, it is reasonable to suppose that the mental process needs some time.

This is the only system with which to treat, successfully, the insane. Insanity is an unbalanced condition of mind. It, like other kinds of disease, is of mental origin, for if caused by loss of friends or property, by religious interest, by disappointment in love or other things, it is simply a disturbed state of mind; the effect of a greater shock than the mental strength of the subject can endure. No one should attend such persons who believes them to be hopelessly insane. Our method of treatment is most successfully adapted to these cases.

The reason that we have not enumerated the kinds of disease cured by Mental Science, is that we all claim there is no limit to the kinds or classes of disease it cures, but *every kind* known to the medical schools is constantly being cured under this method. Every *case*, however, is not cured, but a far greater *per cent.* of patients are cured by this system than by drugs. Drugs are entirely foreign to the first

principles of cure. When benefit or cure comes through using them, it is all owing to the Divine or spiritual forces operating upon the mind of the physician, the patient, and the attendants.

Taking the drug stimulates and encourages the mind, and when relief is obtained through the use of these material agencies, it is because the treatment is in the line of all the mental force of the community, pharmacy, the medical schools, the patient and friends. Every claim for drugs, and every skillful move is the action of mind, of intelligence, and there is a sense in which every drug given is a mental ministration. They are directed by Mind and the doctor cannot deny that Mind directs his work. Now we are ready to say that the *mind of no pharmacist or physician can prepare a remedy superior to mind when rightly directed.*

On the same ground that certain drugs accompanied as above with the volume of mind force, with belief and expectation, will cure because *Mind claims* it, so other drugs called poisons will kill through the same reasons, viz., the volume of mind all along the line *claims* it, and *mind* does the deed. When a doctor tells us that a person taking poison accidentally, will die, even though he did not know what it was, and concludes that he has vanquished the Mind Healer, we say to him: Nay, sir, you have simply inclined us to ask you: Does the patient al-

ways know the nature or kind of drugs you give to *cure?* While then he does not know the drugs designed to cure, but still they cure him, as belief or mind says, so he may not know the poison drug and yet it may kill him, but the cause of both results we have stated above. The cause of either the curing or the poisoning with drugs is mental and not physical.

The chief cause of any result is mental, spiritual, or *invisible.* While effect is not always visible, it is found only *in* the visible. This rule is a fixed law, and, being true, it should settle at once the metaphysical claim that cause is mental or spiritual, and being thus, it is not physical. Drugs have no curative property in them; they stimulate mind and thus a mental force accompanies them, and this force is the *cause* of whatever result is experienced, whether good or bad. The difference then between the drug physician and the Mind physician is, that the former reaches results indirectly, while the latter reaches them directly; this proves that the Principle of cure in Science is the invisible, and it shows that medical doctors are not dealing with first principles, but are using the secondary, viz., drugs, or effect with which to remove effect.

Another reason why the drug doctor is not lessening mortality is owing to his unwise practice of naming the diseases. He will continue to do so

until he is able to see more correctly, and to learn both the cause and cure of disease as understood by the clear Metaphysical Scientist.

The chemicalizing state of the patient is an important part of the ethics of this Science, and needs to be understood by the healer and the patient. This condition is a fermentation or effervescence working in the system caused by the friction of internal forces. Agitated modes of mind are often stirred by the vital or spiritual forces in contact. For physical and mental development, and for constant restoration of the body, there are in every human organism many vitalizing invisible forces, and these seem to be in conflict. In other words, the power of Spirit is working in us to will and to do. This omnipresent positive principle is opposed by mortal carnal mind, which is not subject to the Good. This is all readily understood when one comprehends the fact that God means the invisible Spirit in everything. Being in all things and everywhere, it is working in the human mind throughout the entire body. "Know ye not that your body is the temple of the Holy Ghost which is in you?" This is the true doctrine that God *even now* is our only life. The Holy Spirit within simply means a portion of the Universal Spirit; it is the Life within the flesh, and we may call it our spirit or the Holy Spirit, but only one is meant.

Presence of the Divine and the seemingly present evil is the working or law Paul named: "I find then a law that when I would do good, evil is present with me." If God were a visible personality, as many theologians and a few professed scientists hold, he could neither be in us nor be our Life.

The order of this apparent conflict is misunderstood and it is called disease, sin, pain, etc. During treatment this fermentation is increased by the power of Truth destroying belief or error. Alkalies mixed with acids cause fermentation or a chemicalizing which brings sweetness or harmony, so Truth, Spirit, is working in the modes of mind called sin, sickness, error, and is changing, saving, *i. e.*, curing, begetting by the power of Spirit unto harmony. When the patient seems to be worse or to have increasing distress, the healer in this system knows it is all in order, and that cure is progressing. In this experience the healer treats the fears of the patient, and soon quiet and rest are realized. Chemicalization often proves the surest evidence that old conditions are breaking up, and that the patient is progressing toward perfect health.

The Mental or true Spiritual Healer will never enter into agreement with disease and death and thus be "sold under sin." He acts with higher understanding and holds in his mental or spiritual grasp the "keys of death and hell." He it is who

"leads captivity captive," and gives good to men. The chains that bound the race were their beliefs in "matter," but these chains are breaking, light is dispersing darkness, and soon mankind will be emancipated, made free from the laws of sin and death.

Idolatry, or belief in a personal God sitting somewhere and waiting till human bodies or even spirits fly away from this world to visit him, is retiring to the shades, soon to be forgotten by all except those who have discovered that the only personal God, or personal Satan, is simply the physical man. This earthly man is the only personality.

Christian theologians, failing to understand the meaning of their Master about going to the Father, and accepting the traditional claim that he ascended bodily and left this world, have for eighteen hundred years taught that the departed are spirits and constantly going to a distant material place. They have taught happiness, recognition, spirit-communion, playing on harps, etc., way yonder! The ecstatic fruition of this imagery and hope has been the Christian's joy for centuries. God has raised up an innumerable host, who realize in spiritual philosophy the fulfillment of all the above and much more of rapture. The difference is, theology promises yet never fulfills, but philosophy garners the harvest. It was all right while theology had the recognitions

in its mind, and to occur in another world; but reaction, descent or discovery finds the fulfillment here where mortals need encouragement. The sealed book, Revelation, promised the descent of the entire retinue, even God, here. Science crowns us by finding us *in* God and God *in* us; such light outshines the Sun. God in the body, *i. e.*, in the temple, is the spiritual light that needs no candle.

As certainly as mankind are learning that the visible is not Man, so surely are they deserting belief in or about a personal God or a personal devil other than physical man. And as certainly as these worn-out theological beliefs are failing, going, *dying*, so certain it is that the idolatry of drug worship must go. As that which was thought to have virtue or bottom is proving to be bottomless—not able even to amount to a "bottomless pit"—so *Science*, which is Truth, the "second coming," the Highest, is binding hand and foot this deceiver, this "strong man armed," this error or "matter" and is casting it into disfavor or "outer darkness." Are not the "gnashings of teeth" heard to-day? Can any be so blind as not to see the fulfillment of all that wonderful inspiration?

The bottom, or the supposed virtue of drugs, is falling out and the profession feels the sands on which it has built slipping rapidly away. The "tooth of time" gnawing at the props supporting

ultra medical error, is spreading alarm because of trembling from base to dome of the turreted structure rising heavenward on crumbling base and soon to fall before the Spartan chivalry of the Sons and Daughters of God, for *Truth*, *Reform*, bears aloft the watch-words, the insignia on every Spiritual Science banner, "ALL IS SPIRIT;" "ALL IS GOOD."

On this foundation the spiritual temple, forming without hands, is being constructed, and long after opposing voices are silent, the Truth which first spoke through mortals the great rallying cry, "ALL IS SPIRIT," will be praised and honored as Science, as the Word or Divine Logos.

Guns are playing, and the lion or masculine power —intellect and matter— are now demanding the defeat, the fall of Mind-Healing insignia. A United States citizen was bound to a stake in Cuba, while before him stood the death-men with flashing guns, when another American rushed in, wound the United States flag around and around the threatened one, from head to foot, and then feeling the chivalry of his mighty nation afar, held his hand aloft and said: "Shoot that man through that flag *if you dare!*" As those gunners were soon removed, so *palsied* will grow the arm of vengeance raised against these banners of spiritual liberty, while behind them we hear the voice of God, and while *all*

*around* the spiritual and heavenly artillery *covers* them and their bearers with authority, with *power*, before which "matter" and the idolatrous drug-king will *fall*, while Truth, Peace, Reform, Science, will wrest the kingdom from error and then bind the wounds with its own conquering Love.

We demand, during the many attempts by Allopathy in legislative halls, the inherent rights secured to all citizens of our land, to use the system of cure they wish when sickness invades their homes. Reform will meet usurpers at every turn, for it maintains that "All modes of healing the sick shall be free and on a standing of equality before the law, subject alike to the same rewards and penalties." When the "old school" practitioners assume to overthrow this Heaven-commissioned system of Mind-Healing Science, they may not meet the success they seek, for our appeal is to the *people*, to *Justice*, and we will win under the flashing artillery of the skies.

There are fine and skillful physicians in the Allopathic ranks, but this school in its orthodox assumption has grown so careless, that the people over the civilized world fear it because of its heavy and dangerous drugs in the hands of so many thousand quacks, who, after all, know but little of the laws of cure. Their blunders when experimenting with

human life, owing to their ignorance, are culpable in the highest degree.

The best authorities in the *Allopathic* ranks condemn their *own* system and its blunderers in stronger language than we employ. From their own leading journals in Europe and America, and by their chief lights in medical literature we gather facts which challenge caution. Dr. Forbes, of the *British and Foreign Medical Quarterly*, and Dr. James Johnson, of the *British Medical Chirurgical Review*—the most eminent medical reviews in the world—strongly denounce the carelessness of their own school. Dr. Johnson, of the latter named journal, says: "I declare as my conscientious conviction, founded on long experience and reflection, that if there was not a single physician, surgeon, chemist, apothecary, druggist, nor *drug* on the face of the earth, there would be less sickness and less mortality than now prevails."

Sir Astley Cooper, the leading surgeon of the age, Magendie, the greatest physiologist of France, Mott and Parker, the two most eminent physicians of New York, Prof. Bigelow and Prof. John Ware, of Boston, the illustrious Benjamin Rush, John Mason Good, Abernathy, of London, and many others of the most eminent physicians of the world, are on record against the reckless practice in Allopathic ranks.

Dr. Jamison, of Edinburgh, says: "Nine times out of ten our miscalled remedies are absolutely injurious to our patients suffering under diseases of whose real character and cause we are most culpably ignorant."

Dr. Ramage, member of the Royal College of Physicians, London, said: "It cannot be denied that the present system of medicine is a burning reproach to its professors. How rarely do our medicines do good! How often do they make our patients really worse! I fearlessly assert that in most cases the sufferer would be safer without a physician than with one. I have seen enough of the malpractice of my professional brethren to warrant the strong language I employ."

To examine the reports of our National Medical Association, in which the acme of perfection should eclipse the brightest luminary of Europe or the Orient, we find enough to make an angel blush with shame, and to cause every legislative body to bar its doors against the first reading of any bill whose object is to throttle reform, and to forbid honest attempts to improve upon the blundering system so adjudged by its own lights.

Dr. Gihon, medical director of the United States Navy, and President of the Naval Academy, made a wonderfully honest report to the National Medical Association, when it met at Cleveland. He says

that of 1142 practicing graduates of *regular* medical colleges, 700 were too ignorant to pass the Naval Examining Board. He says: "Many of these have doubtless learned something of the art they began to practice in the dark, yet most of them have only learned to see as the blind see, and at what a *fearful cost of human life!*"

If the above, and a million other reproachful remarks by medical authorities, seem uncharitable, it may be remembered that they are not uttered by the Healers and writers in this highest understanding of Bible or Spirit healing.

But Allopathy is against the Bible methods of cure, for it would ignore and forever cut off as unlawful the system which Jesus and the apostles practiced to cure the most malignant forms of disease, for their system was purely spiritual, or by mind power, which often consisted of audible word and command only, for they never wrote prescriptions nor administered drugs. Nor would this iron-clad rule perpetuate or respect the command of Jesus, which can only apply to spiritual advisers and healers: "*Go ye into all the world, heal the sick, cleanse the lepers, raise the dead, cast out devils.*" Not only would this spirit shut out the apostolic or mental treatment, but if Jesus could come again among us and treat disease by his former method, he would be tried and convicted by such law, else

he would be obliged to turn away from God's method of cure to study and conform to the profession by obtaining a diploma from a medical college as license to administer drugs for the relief and cure of the afflicted.

## NO OTHER SYSTEM

of cure educates the patient and makes him his own physician. This system exposes the illusive character of disease, and teaches its friends to cure themselves and their families. It is to be honored then as an educator in the highest interests of life. It is a fact that heads of families employing the Mental Healer, are not called upon to meet the usual large bills of physicians. It is also true that Science Healers rarely ever lose a patient, and yet they are called upon constantly to take the cases given up by the doctors as "incurable".

This is the most successful practice known for children and they are easily cured by it. If an infant is sick it can be treated directly and through the mind of its mother. To allay the mother's fears is often all that is necessary.

A Science Healer never requires a patient to diet in any disease. He knows that if the flesh is lifeless it cannot feel, and that *food* has no power to harm. Whenever harm results after food is eaten, it is all owing to mind, hence treat the mind only, and of

course with mind. It is not difficult to cure the worst cases of dyspepsia, so-called, while directing the patient to eat whatever he choose. When the science of "mind currents," "brain waves," thought-transference, or, better still, Mentagraphing, is understood, it will be known that mind, fear, mental influences, etc., are the causes.

There is enough intelligence and refinement engaged in this system to command highest respect. Ministers, bishops, lawyers, doctors, congressmen, editors, and all classes are being cured by it.

Reader, call upon any healer in this Science for any affliction or trouble, remembering that it is your mind only that can feel trouble or sickness. Be assured, by one who cares for you, that you will endorse your trial of this system of cure. Will it not be wise to try before you condemn or even judge it?

## SPIRITUAL SCIENCE INVOCATION.

Infinite and Eternal One, immortal, invisible, immutable; hence in Thy being hidden *forever* from veiled or mortal sight, *Thou art* GOD. Omnific, Omnipresent Creator, Source, the only Life or Spirit, for in Thy character Thou art commensurate with All-extended Being. As Thou art *everywhere*, no limit or place knows Thee, no world or city of Heaven claims Thy presence or beholds Thy

form, and yet Thou art never absent from the minutest point in all Thy universal realm, for Nature, or the Universe in the unity of Being interchanges its names only with Thee. No limit, no emanation, no manifestation, no object or idea, ever shares any separate part of Thee, for Thou art absolutely *One.*

Supreme Wisdom, Supreme Power, Supreme and only One, there is no evil, no disease, no death, no Satan, or possible source for anything opposing or contrary to Thee, because Thou art omnipresent, and Good.

But *wonderful* and Infinite One, in the perfection and unity of Thy being, and for knowledge all Thine own, there are in Thy reflected and finite mind *seeming* evils and works which seem the opposite of Good. To this mind which is not Thee and yet is in Thy Being, this realm of apparent evil, whilst thou art working in it to prove Thyself the only reality of Life and power, there seems to be unrest and pain, and this mind believes or dreams on thus amid all the chemicalizing forces of Thy workings in it while willing and doing Thy pleasure, until in the dream it has called "death," so like a vapor, a nonentity, it is swallowed up in Life, in immortality.

While this agitated, carnal mind is being thus renewed, and feels these sensible emotions, it names them pleasures, sorrows, pain and sin. As fear,

distrust or hiding mind we now turn, we now see that all is Good. We accept the Worker and the works, and becoming one with Thee we cease to believe in evil. Confessing the natural order of our disordered state while Thou art working thus in mortal sense, or in Thy reflected mind, which we call ours, we see there is no disease, no pain, no death to Life; and lost here to belief, we find union with God, for in the realm of Life there is naught but Infinity itself.

Here we renounce our early beliefs that we were conceived in sin and born of an evil source, or that the race ever fell to a depraved state. It so dishonors Thy character to believe that evil, or the myth called Satan ever did or could use influence or power contrary to Thy wisdom, we turn from it as born of superstition and as a belief in death. We now accept the blessings called "evil," such as grief, pain and disease, for these are visitations of Thy goodness toward us. We are neither sick nor alienated from Thee as invisible Truth, the invisible God, but in the understanding of our renewed nature and from our exalted state we accept these ennobling visitations, even as the means or transforming power by which the carnal dies daily, and by which we lose the "image of the earthy" and take on the "image of the heavenly."

As clay, make and mould us to Thy liking. In

Thy wisdom choose the surest methods to advance us higher, and if these be loss of fame, loss of friends, loss of home and support, loss of health, society and pleasures of sense, we submit. We accept all these and more, for while we pass these ordeals and drink these cups we see through the lens of mortal woes, the hand, the smile, the spiritual anointing, and now in blessings so divine "our cup runneth over." There is no sting, no sin, no death, for the understanding of this inverted picture is the richest blessing of all.

Thy invisible working in this reflected mind, is, from henceforth to be regarded simply as the transforming power, the "consuming fire" by which we are "changed from glory to glory by the Spirit, God." Included in Thy Being we can never be banished, never punished by Thee. In Thy infinite wisdom and goodness no anger will ever come from Thee. In this Science or acquaintance with Thee, that which we feared is turned to blessings so divine, that all is health, joy, peace, tranquility and calm, and for this rest, this crowning joy we confess Thee, the Supreme.

In Thy Name.

# QUESTIONS TO BE ANSWERED

## BY ABSENT STUDENTS WHO DESIRE TO OBTAIN THE BENEFITS OF A LEGAL DIPLOMA.

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After a thorough study of our Text Book, "Mind Healing Condensed," the student of lawful age, who has remitted as required, may write answers to the following questions and send them to us. On receipt of satisfactory answers to one hundred and twenty-five, or more, of the questions, we will engross his name in the Diploma, and forward it to him at our risk.

Use ink only, and write plainly. Put down each lesson from I. to XII. Number your answers to correspond with our questions. Give us brevity. We file and keep your answers for reference.

Any person who studies this Text Book carefully can answer *all of these questions.* Whoever conquers and gains the understanding of this condensed work, will be a good Mental or Christian Scientist, and will be qualified to heal disease.

Do not neglect this opportunity of legal graduation. Remember that the Chautauqua University, of New York, and about one dozen other institutions of learning are imparting instructions at any distance and graduating students in their lines. It is a saving of time and money; it is a legal, popular and successful system.

## Lesson I.

1. Is God a local, visible personality ever to be seen by mortal sight?
2. Name several of the terms introduced only by Christian Science to represent God.
3. Does this Science endorse Pantheism?
4. Visible objects are to be regarded as what?
5. Does physical man possess any life absolutely his own?
6. Are there in this Science any lives, spirits or souls *separate from* Spirit or Soul as Omnipresent Life?
7. Do flesh, blood and bones constitute Spiritual Man?
8. State the difference between being and existence. Should existence be applied to anything but visible objects?
9. What is the Latin and scientific meaning of exist?
10. Can we say that God or Spiritual Man exists? Are not such being, and invisible?
11. Should we say God's spirit, God's life, God's being, etc?—if not, why?
12. Can physical man possess either *a* spirit, *a* soul, *a* life or *an* entity *separate from* God?

## Lesson II.

1. Do the manifestations, commonly called the real, possess Life or entity of themselves?
2. Can flesh, or any visible object, feel sensation?
3. In a mirror do you behold a reflection of your body, or do you behold your body only?
4. Which is first, the body or the idea after which the body is formed?
5. After the mortal body has been disintegrated, does the idea or entity remain immortal?
6. While in the state where neither flesh nor blood can be, will there be any physical organism?
7. Will the Ego, the entity, again manifest itself, or come forth to the mortal state of individualized identity?
8. When formations come forth through evolution, and disappear through involution, do we not in this analogy find the meaning of resurrection as Paul understood it in the XV Chap. of I. Cor.?
9. Through evolution and involution—or birth and death —do we not have proof that our spirit form can never be annihilated or become extinct?
10. After physical dissolution, does not a new body come forth through the same natural laws that furnish decaying grain with new bodies?
11. Does the term Spiritual Man mean the physical organism?
12. As Spiritual Man means neither flesh nor blood, but means Immortal Mind, Spirit or Deity, does not this system have the true key to immortality?

## Lesson III.

1. In this Science, what does the term "Being" signify?
2. Spiritual Scientists hold that "All is Spirit;" Materialists hold that "All is Matter." Which is correct?
3. As visible objects cannot come from "nothing," from what are they produced?
4. As Spirit is the intelligence that produces all objects, what does it produce them of?
5. Is it not logical to say that the primal substance of every object is Spirit, since Spirit was first?
6. Is not every element known in Chemistry resolvable to invisibility?
7. If all elements are formed of Spirit, and if all are reducible to invisibility, what were they in substance when visible?
8. When a sponge is *filled* with water, can any atom of it be separate from the water?
9. Can any atom be separate from Spirit; if not, then is not Spirit all there is in the universe?
10. As Spirit or God is everywhere, can anything else be anywhere?
11. If Spirit is not everywhere, by what are atoms placed in all formations?
12. When the Materialist admits order in all the natural formations, does he not, in fact, admit our position that God or Creative Energy is everywhere?

## Lesson IV.

1. Does Science intend to compromise with theorists who argue separateness of Spirit and matter?
2. Is it necessary to assert that sense objects are "nothing"?
3. Can intelligence use the term "nothing" intelligently?
4. When physiologists teach that flesh and bones are the real, do they not directly support materialism?
5. Can one be a supporter of materialism and be a consistent advocate of Spirit in any case?
6. Does not the theory that God is a personality and visible contradict the fact that Deity is omnipresent Spirit?
7. Why do we deny the being of so called evil?
8. What are the mental states we call sin, disease, pain, etc.?
9. Are afflictions blessings, or curses?
10. You regard the claims of mortal mind as what?
11. How should a Mental Healer begin?
12. How can a healer fully in the Science control disease or mental states of the patient?

## Lesson V.

1. Do prudence and decorum assist the Healer?
2. What is it that cures?

3. State the best way to remove the work from person to Spirit.
4. What rules a meek or spiritual person?
5. What modes of mind assist healers?
6. Name mental states that harm, and states that help the patient.
7. How is the true healer best known?
8. True diagnosis is through what faculties?
9. Is it wise to tell patients they have this or that disease?
10. State how the work of healing is hindered if you ask what the disease or symptoms are.
11. State the advantages of listening when the patient or friends prefer to explain.
12. Through what mental states of the patient is healing aided?

## Lesson VI.—The Formula.

1. Which feels pain, the flesh or the sense mind?
2. While it is mind only that feels, should we address it, or the body?
3. Does the healer, while treating, talk orally or communicate mentally with the patient?
4. Should the healer argue and contradict, or should he affirm mentally to the mind of the patient?
5. State some of the ideas or thoughts you gather from the formula given for silent treatment.
6. After the treatment, what naturally follows?
7. Do healers and patients usually exchange pleasing remarks over the treatments?
8. Does their work bring happiness to the healer as well as to the patient?
9. Is not this relief of mind, this turning unto Truth, to be regarded as the work of Truth, saving the needy and erring?
10. If the healer has time does he explain some of the Science to the patients?
11. What does the healer claim the forces often felt in the system during treatment to be?
12. Are thoughts things, and the real?

## Lesson VII.

1. What is the further and chief help the patient receives?
2. On what condition is this healing permanent?
3. What may fear, anger, pride, selfishness, jealousy, revenge, avarice, malice, etc., do, if continuously indulged?
4. Is the patient willing to turn from the use of drugs after successful treatment?
5. While the patient holds to drugs, does this hinder cure?
6. Is it best to ask the patient to give up drugs, or to treat his mind to do so?

7. If a patient is conscious of the treatment, is such treatment mesmeric, or of Truth?
8. If the patient is not conscious of improvement, is it not probable that the healer lacks a proper understanding of the Science?
9. Can correct mental treatment facilitate the cure of a broken limb?
10. Is a broken limb to be regarded as disease proper?
11. Can a broken limb be treated by a physician so that it may progress to a state of disease, or cause disease elsewhere in the body?
12. Is the spirit, or the fleshly body to be regarded as the ghost?

## Lesson VIII.

1. What is the usual time occupied in the treatment proper?
2. Although a formula is given in our Text Book, should we use this form, or should we vary as conditions require?
3. Is it necessary for the healer to follow any set form?
4. Should we use the same mental words when treating all patients?
5. Does this book profess to give a fair idea for the treatment of every class of disease?
6. If an author or teacher were to lay down an exact formula to be followed, would he not thereby seem to advocate a material or intellectual rather than a spiritual method?
7. Does the Bible show that Jesus contradicted, or did He usually *affirm* to the mind of the patient?
8. Should Mental Healers ever make physical examination?
9. Why does it hinder successful treatment for the healer to make physical examination?
10. As the cause of disease is mental, is it wise to treat physically?
11. As we never use drugs or instruments, can it be said that we treat physically?
12. When we cure scrofula, cancers, flesh wounds, etc., by mind only, can it be claimed that we treat with physics or surgery?

## Lesson IX.

1. Does not this Science always teach that God or Truth is the direct means of cure, and that the only part a Mental Healer performs is to teach Truth or mentally talk disease away?
2. What distance should the healer sit from the patient?
3. State why the healer should not sit with his back toward the patient.
4. Should either patient or healer gaze around indifferently?

5. State why healer and patient should sit with eyes closed, and the benefits thus derived.
6. Why does the first visit usually require more time?
7. When a healer is fully in the Science, what does he command?
8. What special directions should be observed by patient and healer to insure success?
9. State how disease can be forgotten and mastered?
10. Is it wise or unwise to tell another that he looks worse, pale or sick?
11. Can fear cause the state called death?
12. What is said about bleeding a person to death without drawing a drop of blood?

## Lesson X.

1. What is said about a patient when fright, anger, etc., affect him?
2. Why does a tooth often cease to ache when on the way to the dentist?
3. What is insanity, and what is said in our Text Book about the success of this system with the insane?
4. Do we claim to cure every kind or class of disease, if not every case?
5. If cure comes by those who use drugs, it is owing to what scientific fact?
6. Every drug given is a mental ministration in what way?
7. Can the mind of a physician prescribe a remedy superior to itself?
8. State the reason why death may result from poison. What is it that poisons?
9. Is a prime cause always invisible?
10. Is effect found only in visible things?
11. Cause being invisible, what is said about seeking cure through visible remedies?
12. Is not the invisible, the power that cures?

## Lesson XI.

1. Which lessens disease, to agree with it as physicians do, or to ignore it as Christian Scientists do?
2. What is said about the chemical action of Spirit or Truth in healing?
3. If God is a personality *"about the size and shape of a mortal man,"* as many claim, could He then be in human bodies as Jesus taught, or could we as mortals be in Him, as Paul teaches?
4. Is it not *idolatry* to believe in drugs, or in a personal, visible God?
5. Name one dozen leading allopathic physicians of Europe and America, mentioned in our Text Book, who condemn their own system.

6. Of 1142 practicing graduates in allopathy, how many were incompetent to pass the National Examining Board, as per Dr. Gihon's report?
7. What is said about allopathy opposing Bible methods of cure?
8. If Jesus could appear, would not allopathic colleges require him to obtain a medical diploma in order to cure?
9. Does our system educate the patient to cure himself?
10. Are not the heavy bills of physicians avoided by calling a Mental Healer instead?
11. What is said about the treatment of children by our method?
12. What is said against the belief that food causes dyspepsia?

LESSON XII —SPECIAL QUESTIONS.

1. Can you accept the science that Deity is the Life or invisible Spirit of the universe?
2. Do you see that unity with the Father means the inseparable blending with *Omnipresent Spirit*, and that no reference is had to flesh when thinking of our "likeness" of Deity?
3. Do you see that all the work of reform and the new systems of cure mean evidently the establishment of a system of religion eminently above the theology of to-day?
4. Can you with our Scientists hold that the "coming" or "appearing of Christ" is invisible rather than visible?
5. Do you accept the scientific, or the theological interpretation of God, Heaven, the Bible, sin, disease and cure?
6. In your life and practice are you willing to avoid all that harms?
7. Do you subscribe to the high moral claims of this Science?
8. Are you willing to continue the study of Mental Christian Science works?
9. We hold it our duty to be charitable toward all, to care for the needy, and to minister also to those not able to pay: Are you in harmony with this?
10. Do you feel that you are led of Truth to enter this work; do you desire to alleviate human distress and to aid mankind toward health and happiness?
11. Do you comprehend and accept the teachings of our Text Book?
12. Is your faith in this Science strengthening; are you striving to become wiser and better, and may Reform find you heartily working for mankind?

# READ THIS EXPLANATION.

The work "MIND HEALING CONDENSED," by A. J. Swarts, is special. Its first edition, under title "SPIRITUAL HEALING FORMULA," was not offered to any dealer, but was disposed of to the interested only as the *best Text Book* to induct one fully into the Metaphysical Science. The former edition of 54 pages was sold to many investigators of the Science at $5.00 per copy, and finally to healers, teachers and students for $2.00, but never less.

I have materially improved this revised edition, yet hold it within its present 70 pages, for its *brevity* or *conciseness* is its value. It is the ABSENT INSTRUCTOR for the Mind Healing School which pioneered this Cause in all the West. To study this work thoroughly about a half dozen times through, will bring *anyone* into an understanding of the Science as fully as *any teacher* can impart it orally.

This edition will not be given out to dealers, but will be continued as the INSTRUCTION BOOK of the SPIRITUAL SCIENCE UNIVERSITY, whose Board of efficient Directors—four of them teachers of the Science—have adopted it as the *standard* or *medium*, through which it imparts its system of NON-RESIDENT INSTRUCTIONS at any distance, even in Europe. This is the only School chartered by any State to graduate ABSENTLY in the Science. Our Charter from the State of Illinois expressly authorizes us to teach *Absently* and to confer degrees. This we have done upon nearly one thousand students, also upon a few beyond the limits of the United

States, in several nations. The State authorizes us to give a legal Diploma to those we instruct at the *distance, as well as when present.*

Those who would take this Course, must thoroughly study "MIND HEALING CONDENSED;" then write LESSON I, and the twelve numbers, in the same manner we have. They should not write our *questions*, but they will write their *answers* to *each* instead, and continue thus from LESSON I to LESSON XII. If they come into the ideas of the book, and send answers as stated elsewhere, it will entitle them to graduation and the Diploma, beautifully engraved and in two colors, with their name nicely engrossed in it. Ten dollars are required for graduation complete, which includes the book and Diploma.

The book will be held at $2.00, but when obtained by anyone for perusal, he shall, upon sending in answers as above, and the balance, $8.00, receive the Diploma. The degree imparted by this Diploma is S. S. D., which means Doctor of Spiritual Science, and entitles its possessor to affix the form Dr. to his or her name, and we *will defend all of our graduates in the use of the same.*

A. J. SWARTS, Ph.D.

1443 Michigan Ave., Chicago. *Pres. S. S. University.*

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